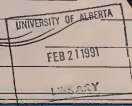




# ALBERTA NATIVE NEWS



## ECO-DISASTER: The Persian Gulf Oil Spill

by Dale Stelter

In what has been called the worst eco-disaster in history, a massive oil spill is spreading across the Persian Gulf, and down the coast of Saudi Arabia. At the time of writing, up to 1.74 billion litres of crude oil have poured into the Gulf, and the oil slick measures 80 kilometres by 30 kilometres.

It is estimated that at one point, as many as two million barrels of oil were flowing into the Gulf per day, from a Kuwaiti refinery, an offshore loading terminal, and five idle super tankers. By contrast, the Exxon Valdez disaster of 1989 dumped 250,000 barrels of crude oil into the ocean off of Alaska.

Both sides in the Gulf War are blaming each other for the disaster. The Allies say that Iraq deliberately caused the spill, while Iraq claims it is the result of Allied bombing attacks.

The United States now claims that it has slowed the flow of oil into the gulf "to a trickle" as a result of precision bombing of the Kuwaiti oil refinery. As well, a team of American oil-spill experts have arrived to assess the damage.

The oil slick is moving down the Saudi coast at the rate of about 25 kilometres per day, killing birds and marine life and fouling beaches. There are a number of unique problems associated with the oil spill, such as the fact that the oil is the heaviest crude produced, and is much thicker and stickier than the crude from the Exxon Valdez spill. As well, the Persian Gulf is shallow, and currents are such that the oil slick will end up circulating around in the Gulf, despoiling up to 3,200 kilometres of coastline.

These and other factors will combine to have devastating effects upon the biologically-rich but fragile ecology of the waters, and scientists are predicting that those effects could last for decades. Killer whales, dolphins, sea cows, turtles, flamingos, coral beds, and many species of fish are among the wildlife threatened by the spill.

In addition, the oil slick poses a danger to Saudi desalinization plants, which convert salt water into drinking water for millions of Gulf residents. The oil could gum up distillation equipment, and taint the water with toxic chemicals. The oil spill could also harm water intakes for important Saudi industrial plants, affecting the Allied countries' industrial capacity in Saudi Arabia.

However, the head of Saudi Arabia's environmental agency said that the oil slick poses no danger to his country's desalinization plants. He said that the plants are being protected by equipment such as oil booms and skimmers.



Carl D Fontaine  
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## THE PRIORITIES OF WAR

by Dale Stelter

It has been estimated that the costs to the United States of waging war in the Persian Gulf are approximately \$500 million per day. While another source has put the figure at \$1 billion per day, there is agreement that as the war drags on, the daily costs to the U.S. will inevitably escalate.

As for Canada's costs for involvement in the war, the estimate is \$90 million per month, or \$3 million per day.

These figures are a damning indictment of modern-day society's priorities: the political will is obviously there to put vast amounts of time, money, and effort toward waging war. Yet there is little political will to commit money or action to issues affecting human rights.

More specifically, First Nations all across Canada are being stonewalled in their struggles to have their land rights disputes resolved. As one example, the Lubicon Lake Indians of northern Alberta have been trying for more than fifty years to have their land rights dispute settled. The federal government's answer is to offer the Lubicon a cash settlement equal to about fifteen days' worth of military expenditures for the Persian Gulf war.

Across Canada, poverty and unemployment are running rampant on Native reserves. For the country as a whole, Native jobless rates average 70 percent. And as the recession in Canada continues, poverty and unemployment amongst Natives and non-Natives alike are on the increase.

It has also become clear that the environment has been given a very low status in comparison to the war effort. The oil spill in the Persian Gulf has been called the worst eco-disaster in history. The spill, which at the time of writing has been estimated to total about 1.74 billion litres, and its ecological ramifications are covered in more detail on the front page of this issue.

At the same time, the burning of oil facilities in Kuwait are sending up massive clouds of smoke. For some time, sooty rain has been falling in Iran, 200 kilometres away from the fires, and a large cloud has covered much of the northern portion of the Persian Gulf.

Moreover, scientists say that if Iraq follows

through on its threat to detonate all Kuwait oil facilities, the result would be a massive cloud of carbon dioxide, carbon monoxide, and sulphur dioxide. As a result, global warming and acid rain would accelerate.

In fact, under a worst-case scenario, the clouds of smoke would drift until they covered up to one-fifth of the globe, including North America.

It's not as if Mother Earth, and all her inhabitants, are not already suffering from enough water pollution, enough air pollution, and enough destruction, without a senseless—and potentially lengthy—war piled on top of it all.

One can also only wonder at the amounts of energy that are being used to power the war activities of both sides. For example, the approximately 50,000 bombing missions flown by the Allied forces will have consumed vast quantities of fuel—which, of course, is a non-renewable resource.

If, as most analysts predict, the Persian Gulf war advances to the ground combat stage, the tanks and vehicles that will be put to use will require great amounts of fuel. As well, we have to consider the energy and resources that were put into manufacturing the military equipment, and wonder why that energy and those resources could not have put to more constructive uses.

In Canada, the Mulroney administration has—despite recently unveiling a weak and severely-criticized Green Plan—repeatedly cut environmental spending. (In fact, in a bitter irony, the Mulroney government has, over the past years, slashed spending on research into energy conservation. However, the federal government has recently brought up the possibility of gasoline rationing in response to the Persian Gulf war.)

And now the Canadian government is telling us that it has enough money to continue the war effort until the end of March, but after that it may have to raise taxes, or reallocate funds from other departments.

Any guesses as to which departments will be hit with funding cuts?

Priorities, indeed.

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# LETTER TO THE EDITOR

Dear Editor:

The following is a letter which I have sent to the Prime Minister of Canada, Brian Mulroney. I urge all Canadians to send letters, telegrams, etc., to Mr. Mulroney asking him not to send troops or military equipment to the Persian Gulf.

Open letter to Prime Minister Mulroney:

I am pleased to hear of External Affairs Minister Joe Clark's efforts to assist with achieving a peaceful solution to the crisis in the Persian Gulf. I am alarmed, however to hear that Canada just sent more CF18 fighter planes for a total of twenty-four to date, as well as more troops. I cannot accept additional military force as a sign of peaceful intentions.

I also cannot accept the claim of the U.S. government that their reason for sending troops to the Gulf is to protect the citizens of Kuwait from the "ruthless" Saddam Hussein of Iraq. If the U.S. is so concerned about human lives why were they supporting Iraq in the war against Iran? Why did the U.S. support Indonesia in its brutal attack against East Timor? Why did the U.S. support Manuel Noriega until he became too powerful to control? Why does the U.S. continue to give millions in military aid to the dictatorships of El Salvador and Guatemala that are still torturing and killing thousands of their citizens? Why does the U.S. continue its

embargo and coerce other countries to put an embargo against Cuba which has no human rights violations or acts of aggression against any country?

The main concern of the U.S. in the Persian Gulf is oil, not human lives. Kuwait and Iraq both have huge oil deposits; control of Kuwait gives Hussein control of 20% of the world's crude oil reserves. The U.S. fears both an increase in oil prices and the uniting of the common Arab people to Hussein's call for an Arab nationalist move against the United States and its Middle East rich ruling class allies who benefit most from the oil industry.

I am not condoning Hussein's invasion, but when have United States and Canada been proclaimed the police of the world? The resolutions of the United Nations Security Council (the legitimate organization of the world to enforce peace and justice in all countries) in August condemned Hussein's invasion of Kuwait and called for negotiations and economic sanctions, NOT an intervention by the U.S.

It took the U.S. two days to persuade Saudi Arabia to invite the U.S. to their country to protect them against an invasion by Iraq. President Bush has also offered to cancel Egypt's \$7 billion debt in return for sending troops to Saudi Arabia to support the U.S.

So why should Canada suddenly become so concerned with this particular conflict? Is it because we want to save the people of Kuwait or is it because our own oil companies may lose some profits? Are we acting as our own nation or are we bowing to the pressure from the U.S. government?

Would it not be more beneficial to citizens of Canada and all the world to use our \$12 billion military budget to first provide jobs, housing, food, and clothing to the thousands of Canadians sleeping on our cold streets and trying to feed children with below poverty line welfare payments? Then could we not use the remainder to buy the rotting grain from our farmers and send it to countries with food shortages? Can we not follow the example of Jesus and send bread instead of bullets? The only way to end war is to lay down our weapons and offer peace, friendship, sharing and co-operation. Let's make PEACE, not war.

Mr. Mulroney, please don't send more planes and young Canadians to kill people who are not our enemies. Send negotiators, not fighters.

Diana Leis



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# NATIVE LEADERS RESPOND TO GULF WAR

by Guy Saddy

While many Canadians are supporting the role of the Canadian military in the Persian Gulf war, some Native leaders are expressing grave concerns

about Canada's involvement.

Bill Erasmus, Chief of the Dene Nation, told the media that "the Dene have always been a peaceful people. We have actively worked towards peace and against militarization ever since we learned that the government used our lands to take the uranium used in the atomic bombs dropped on Japan."

Erasmus is reported to have chastised the Canadian government, adding "This is the same government that supported the use of the military against Aboriginal people in this country," referring to the army's involvement at Oka.

Jerome Morin, Chief of the Enoch Band, said in a telephone interview that the Gulf War "scars the hell out of me."

"Everybody's glued to what's happening in the Gulf," he said. "The Soviets have taken this opportunity to settle their problems in (the Baltic States). I think the government in Canada is going to do the same thing."

Morin added that the government may think "while the heat's on over there, let's deal with this (the Natives) right away."

Regina Crowchild, President of the Indian Association of Alberta, questioned the Canadian government's role in fighting for the protection of the rights of Kuwaitis, when the rights of Native Canadians are still being ignored, saying "The reasons why Canada is involved... is to protect the rights of a people (the Kuwaitis). I wonder, if Canada is so prepared to go overseas, what is she doing to protect the First Peoples' rights in her own country?"

A slightly different view was expressed by others in the Native community. Referring to Canada's record on Native issues, Jim Minde, External Affairs Treasurer of the Ermineskin Band said that the Canadian government "certainly takes a different view when it comes to Native persons."

Minde did, however, support Canada's participation in the war. "When you see a person like Saddam Hussein, you have to go the way the other United Nations countries are going."

"I think you have to give the United Nations your support. We also rely on the U.N. for recognizing Native rights," he added.

The United Nations Human Rights Commission has in the past criticized Canada for its treatment of Natives.



## ABOUT OUR COVER ....

This month's cover art, by Edmonton-based artist Carl Fontaine, is entitled *The Dancer*.

*The Dancer* was chosen because it embodies Aboriginal culture and this month is our special salute to Aboriginal artists who do so much to preserve and communicate Native culture and heritage.

Carl is half-Cree and half-Ojibway, from the Fort Alexander Reserve in Manitoba. He studied Fine Arts at the University of Manitoba and has worked at the Museum of Man and Nature in Winnipeg.

Carl has been a freelance artist for some years now. His water colours feature Native individuals generally in traditional garb. His use of colours include mauve, pink, turquoise—one melting into the next to create a mystical aura around his subject.

Carl is an extremely talented and diversified artist. In addition to his watercolour paintings, he uses intricate detailings in ink drawings. He is also gaining experience in the simplistic design of cultural and environmental logos.

Carl can be reached at the *Alberta Native News*, 421-7966.

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# Lonefighters Go to Ottawa

by Brian Savage

Peigan Lonefighters, including recently released Milton Born With A Tooth, leader of the group, have gone to Ottawa to discuss the action of R.C.M.P. with a number of elected officials.

The Lonefighters were attempting to construct a water diversion in protest of the on-going Oldman River Dam. The R.C.M.P. dismantled the diversion and the Lonefighters are now seeking an inquiry into "the force used and the dollars spent" by the R.C.M.P.

The Lonefighters and their supporters believe that the \$350 million dam will destroy the ecology in the river valley and wipe out their reserve.

Born With A Tooth was arrested after a shot was fired when R.C.M.P. moved in with provincial construction workers to destroy the diversion.

After spending three and a half months in jail, Born With A Tooth was released in mid-December after a judge ruled there was insufficient evidence to keep him incarcerated.

Born With A Tooth's release came after the diversion was filled in by work crews from Alberta Environment.



After meeting with NDP Indian Affairs critic Bob Skelly and environment critic Jim Fulton in Ottawa, the two MPs co-wrote a letter to Robert de Cotret, Minister of the Environment.

In the letter the MPs say it is "clear beyond a reasonable doubt" that an inquiry should be held into events surrounding the construction of the Oldman River Dam.

Political questions in this case go "to the very core" of the Canadian Constitution, and the relationship of the government to Natives and the environment.

Legal questions from this case "are legion and without clarification will lead to a severe undermining of the entire legal system."

The treatment of Milton Born With A Tooth "suggests political interference and persecution."

The environmental concerns have not been fully addressed nor have alternatives to the dam been considered.

The two MPs conclude by asking the Minister to support a "full public inquiry."

According to Jim Fulton the letter was written after "an extensive meeting of several hours" with Milton Born With A Tooth.

Fulton says he was struck by Born With A Tooth's perception and grasp of the situation. "It was my first introduction to Milton and I was certainly impressed by his capacity to lay out enormously complex matters in a remarkably understandable way. I've been tracking the Oldman River Dam situation for a long time but the kind of press coverage that has been given to it has, to say the least, been pretty thin gruel."

Fulton remarked that over the years he had observed a number of incidents, but the Lonefighters' situation stood out for a number of reasons.

"Short of the kind of police action that I saw at Little Buffalo back in 1988 (the Lubicon blockade), I hadn't run across this kind of utilization of either R.C.M.P. powers or holding in cells, the abuse of the legal system. I mean this is my own personal opinion that it's an abuse of the legal system to hold someone for three and a half months that way, running them between jails and between bail hearings."

"I mean, what's changed between the first day he was held and today? Nothing."

Ross Harvey, the only Alberta NDP MP, declared his support for his fellow MPs' actions.

"I've said the treatment of Milton Born With A Tooth has been intolerable. There's no question in my mind he was denied basic rights that are in fact guaranteed by the charter, and that certainly there are grounds here for an inquiry."



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# Businessmen want Lubicon Claim Settled

by Guy Saddy

A group of Peace River businessmen have appealed to MP Albert Cooper and MLA Al Adair to help get the Lubicon land claims negotiations back on track.

The group—along with Peace River Mayor Michael Procter and Lubicon Lake Band Chief Bernard Ominayak—met with Cooper and Adair in early January.

Mayor Procter told the *Edmonton Journal* "We were concerned for the Lubicons. We would like to see them get their problems solved."

In a telephone interview, John MacMillan of MacMillan Construction—the organizer of the meeting—said "I've worked with those people (the Lubicons) all my life, I just wanted to make sure they're treated fair in town."

Noting that developments like the Daishowa pulp mill are relatively recent additions to the area, MacMillan said that the Lubicons have contributed to the community for years. He believes that some area residents have forgotten that the Lubicon members have "spent money here all their lives."

The Lubicon Band land claim dispute goes back about fifty years. It took an ugly turn on November 24, 1990, when logging equipment owned by Buchanan Lumber was torched on disputed land. Thirteen Lubicon Band members have been charged with the torching.

Michael Procter said in a telephone interview that the meeting was not prompted by that action.

When asked why the meeting took place, Procter said "There didn't appear to be anything going on for the past several months, and it didn't seem there was anything being accomplished."

He added that "the Lubicons are neighbours of ours... we'd like to see a fair settlement reached."

Albert Cooper told the media that he was reviewing the latest federal government proposal, and was "looking for things in the offer that Bernard (Ominayak) can live with."

Cooper has yet to contact the Peace River group with any information regarding the land

claim, but Procter said, "When he has something to put out he'll tell us, but nothing is forthcoming as yet... I think we're all optimistic."

Al Adair said in a telephone interview that he thought Bernard Ominayak "was quite pleased" with the meeting.



## Dene Return to Courts by Michael Mabbott

Despite failed attempts to negotiate a land claim with the Federal government the Dene Nation is once again trying to sit down at the bargaining table with the Feds.

Bill Erasmus, president of the Dene Nation said that they are giving the government a last chance to discuss the land claim in a "non-confrontational way." "We've approached the territorial government to possibly go before the supreme court for a reference," Erasmus explained.

By going before the courts for a reference Erasmus hopes that both the Dene and the Federal government will be forced to return to the bargaining table in an effort to work out a land claim proposal agreeable to both parties.

These latest events stem from a November 6 press conference where Tom Siddon, minister of

Indian and Northern Affairs announced that the federal government would "terminate the negotiation of the Dene/Metis claim in its present form."

At the time of Siddon's announcement, Erasmus said that the claim they had been discussing was not good enough and that it "would lead to extinguishment."

Despite the strong words spoken by both leaders Erasmus feels that the negotiations are not over but rather are just blocked. "We have opposing views... (however)... we think that the best approach would be to get the territorial government to pose a question before the supreme court as to the rights of the Dene including what we feel is an unconstitutional act by the government in extinguishing our rights."

Erasmus sees this approach as the best way to get the government and the Dene together in a non-confrontational way, where "our lawyers and their lawyers sit down... this will force us back to the table for negotiations." However, he adds "if this fails we wouldn't have much choice but to go before the courts in a much more confrontational way."

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The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters related to the development of Alberta's north.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Larry Langanger in St. Paul at 645-5575 or 645-3356, or the Northern Development Branch in Peace River at 624-6274 for assistance.



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# City Promotes Community-Based Policing

by Ryan Edwards

On Tuesday, February 19th, the Multicultural Relations Unit (MRU) of the Edmonton Police Service will be holding a community meeting, to discuss the topic of Community-Based Policing. The meeting will be held at the Edmonton Immigrant Services Association, and will begin at 7:00 p.m. The MRU would welcome increased Native involvement in its services and programs.

The Edmonton Police Service has been undertaking a community-based policing initiative for approximately three years. The most prominent features of this initiative are the police substations located throughout Edmonton, from which members of the police force patrol a specific area.

Such a network of substations has a number of positive features, such as closer proximity of members of the police force to the community, and to any problems that arise. This also allows members of the police force and the community to become better acquainted, and increases the opportunities for co-operation between the Edmonton police and the community.



At the same time, the purpose of the Multicultural Relations Unit of the Edmonton Police Service is to work with and assist the various ethnic communities within the city. More specifically, the MRU can explain or clarify any aspects of the police force or law enforcement which someone may not understand. Such misunderstandings may result from such factors as a lack of information regarding the police force and law enforcement, varying systems of justice between cultures, and language diffi-

culties.

As well, the MRU hopes that members of the various ethnic communities will become involved as staff, or volunteers in the various programs offered by the Edmonton Police Service. For example, a Native volunteer working within the Victims' Services program would in most cases be best suited to assist another Native in dealing with the consequences of a crime committed against him or her.

In addition to discussing community-based

policing, the MRU's upcoming community meeting will discuss the Edmonton Police Service's initiatives in a multicultural society. There will be a number of speakers, and each talk will be followed by a question period.

Light refreshments will be served during the evening, and parking is available in the building grounds. For further information, call the Multicultural Relations Unit office at 421-3545.

## NAIT Students Look Toward Summer Placements

by Ryan Edwards

The twelve Native students enrolled in the Wildlife Management Technology program at the Northern Alberta Institute of Technology (NAIT) in Edmonton, are looking ahead to their second summer of placement jobs in the field. These summer placements, scheduled to run from May until August, provide the students with practical experience, and also fulfill part of the program requirements.

According to Dr. Don Pattie, academic co-ordinator for the program, the first round of summer job placements were very successful for the students, and employers responded with excellent recommendations.

One of the students spent the summer with the Alberta Forest Service, and was stationed on a fire lookout tower in Wood Buffalo National Park. Another had a split placement between the Alberta Forest Service and Alberta Fish and Wildlife, while two others spent their summer with the Royal Canadian Mounted Police as trainee officers. Still another spent time with Canadian National Parks, gaining experi-

ence in warden services.

After the upcoming summer placements, the students will return to NAIT for one more semester of classwork. That semester will end in December, at which time the students will be awarded a diploma in Biological Sciences. The students commenced their studies in October of 1989, with a short orientation course.

Some of the graduates could end up working for the organizations with which they obtained summer placements. Another alternative is to enroll in the Environmental Law Enforcement Program at Lethbridge Community College, which would qualify the students for careers as national park wardens, provincial park rangers, or fish and wildlife officers.

The Wildlife Management Technology program is a pilot project sponsored by Indian and Northern Affairs, Employment and Immigration Canada, and various local bands.

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# The White Man's Windigo

by Joseph M. Kirman

To the Native, the Windigo is a feared and awesome wilderness creature that seeks to kill and eat the unwary person. It will hunt down the unfortunate victim and swiftly make its kill. The Windigo has long been a part of tradition and legend, and the Native knows of it and will avoid it.

Strange to say, the White Man also has a Windigo. Similar to the Natives' Windigo it is also a vicious killer. But unlike the Natives' Windigo it does not kill quickly. It kills slowly, and destroys not only the body, but the mind, and robs the victim not only of life, but of every vestige of human dignity.

The White Man's Windigo is a creature of deceit and cunning. It takes control by pretending to be a good friend. It makes promises of wonderful things and, then, instead, it attaches to your body like a leech, sucks you empty, slowly and horribly, and in the process steals all your money.

This Windigo doesn't care who its victims are. It knows the Native person is vulnerable because the Native is a community person who seeks friendship when he is lonely or hurt. This

Windigo promises to make you feel better and forget your troubles. Then it takes over.

The White Man's Windigo is made of liquor, drugs and substance abuse. They corrupt from the inside. They steal the health of the Native person. They turn a good husband into a violent lunatic and a good mother into an uncaring, abusive witch. You can see the effect of this Windigo on the descendants of great warriors and tribal leaders as they beg small change on the street to buy cheap liquor, or in the courts for being driven by the Windigo to steal for their fix. You can see

this Windigo at work destroying human dignity as women turn themselves into slaves and sell themselves so they can be with their so-called Windigo friend.

A proud and mighty people reduced to such a level that their long gone ancestors would flood the land with their tears if they could see them now. Tears that would flow through the reserves, the cities, and the farmland, and cause the lakes to overflow. But these tears would never wash away the White Man's Windigo. Even the White Man must face this Windigo and many White people have also been destroyed by this creature.

But like the White Man, this Windigo operates according to a strict set of rules. The wise Native person knows that when you deal with the White Man, he plays the game according to certain rules. If you learn his rules, you can beat him at his own game. So it is with this Windigo, and these are the Windigo's ten rules.

1—The Windigo can't attack you without your permission;

2—If a person does not have the power to refuse permission, the Windigo will have power over that person;

3—Once you have allowed the Windigo to attack with your permission, it will not stop;

4—The Windigo will try to become part of you. Even if you fight it off, it will keep trying;

5—Each time you seek the Windigo it gets more power over you;

6—Each time you resist the Windigo, it gets less power over you;

7—The Windigo will use others it has in its power to try to get your permission to attack you;

8—The Windigo, and those in its power, will lie to you or trick you to get your permission to



HAIDA FROG

Clarence Mills

attack;

9—The Windigo's attack is like a waking bear's attack in the spring. There is no such thing as only a little bit, or just a try for the "fun" of it;

10—The Windigo doesn't care who it hurts, or how it hurts.

The wise hunter or trapper in the bush will use common sense to avoid danger. So it is with the wise man or woman in dealing with this new Windigo that came with the White Man and can now be found everywhere. These are the tricks to avoid an attack and fight back:

1. If you haven't started using liquor or drugs—don't. No permission, no attack;

2—Tell those who offer you drugs or liquor, thanks but no thanks. Remember, those in the Windigo's power will tell you anything;

3—If you have been attacked, you must fight back and refuse permission. It gets harder the longer the Windigo has been attacking you;

4—If you tried to fight and failed, try again. Remember, others failed and tried again and drove off the Windigo. If you don't fight the Windigo, it will take over completely;

5—If you can't fight the Windigo alone, find someone to help you. There is no shame in finding another warrior to help you fight a deadly strong enemy. Help can be obtained through some tribal councils, or local agencies such as AADAC, or groups like Alcoholics Anonymous;

6—Finally, remember that you are a descendant of a great people that once ruled this land. Their greatness is your greatness. You have a right to your dignity, and you can fight a win. Stay proud and free.

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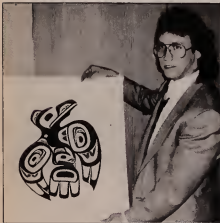


# ABORIGINAL ARTISTS

They Bring Our Culture to Life

## Haida Artist Carves the Future

by Dave Moser



Clarence Mills: Fulfilling his destiny  
—Photo by Dave Moser

Clarence Mills was born with a gift and he's using it to preserve the culture of his people — the Haida of West Coast Canada. The talented 32-year-old artist communicates "the voices of his culture" through his art and believes that the "art will ensure its survival."

And indeed the traditional Haida subjects, the raven, the bear, the whale and others do seem to come alive in Mills' totem poles, silkscreen prints and exquisite silver and gold engravings.

Born in Skidegate on the Queen Charlotte Islands, Mills comes from an ancestral family of renowned Haida carvers. In fact, his family believes that he is the reincarnation of a great Haida carver, his great uncle who Clarence explains "would be my grandfather in the Indian way."

Mills began carving at the age of 18 and taught himself to draw out the fluid traditional Haida lines, using a variety of mediums. It was then that his grandmother told him of his roots and of the reincarnation and that he was "destined to be a Haida carver and become an important person to the Native community."

Mills is in effect fulfilling the family prophecy; and he says that there's nothing he'd rather be doing.

The Vancouver-based artist was in Edmonton recently taking part in the Telarama '91, sponsored by the Associated Canadian Travellers

(A.C.T.) Club. Mills donated his painting entitled *The Dancing Raven*, which was sold to the highest bidder during their Celebrity Auction. While in town, Mills also presented a piece of artwork to the City of Edmonton, and participated in an exhibition at the Northern Images Gallery in West Edmonton Mall.

During the past few years, Mills has done much to preserve and promote Haida art. He is largely responsible for marketing his own work in Canada, the United States and Europe. His paintings, art cards and gift boxes are available in many Native gift shops, museums and art galleries but most of his sales are to private collectors. His largest totem pole is a magnificent 20-foot structure carved from cedar which stands at the Canadian High Commission in Canberra, Australia.

Most recently Mills designed the logo which appeared on the invitations for the premiere showing of Kevin Costner's film *Dancing With Wolves*. The logo is a free-form stylized drawing but Mills says he prefers to recreate the traditional birds and animals of the Haida culture. He has brought



his own personality and experience—base into his art work, though, giving his paintings of family crests a three dimensional depth.

Clarence Mills believes that better organization and co-operation among Native artists and groups will do much to more efficiently promote the Haida art forms. He is actively involved in the planning of a symposium which will be held later this year on the Queen Charlotte Islands.

Among other items on the agenda, Mills, Bill Reed and the other Haida artists will meet to discuss marketing techniques. Mills would like to see Native groups capture more of the tourism dollars that are now purchasing mass-produced black plastic totems.

Clarence Steven Mills is a member of the Eagle Clan in Skidegate and his family crest is the split raven and grizzly bear. He strongly believes that the Haida tradition should be preserved and communicated around the world. Those are his politics and that is his destiny.



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# Museum Features Mask Exhibit

by Deborah Shatz

**The Face of Dance: Yup'ik Eskimo Masks from Alaska** is a remarkable exhibit which offers an insider's glimpse at the culture of the Yup'ik people. The exhibit, which is on display at the Glenbow Museum in Calgary, includes a wonderful assortment of traditional and ceremonial masks.

The masks form an essential component of the cultural fabric of the Yup'ik people who live along the Bering Sea Coast, Northwest

of Anchorage, Alaska. They are used in combination with dances, songs and stories for both ceremonial and recreational purposes. The masks would seldom be considered by the Yup'ik as individual ornaments but the masked-dance transforms them into a living, breathing culture.

The masks which form **The Face of the Dance** exhibit were originally acquired by Ralph and Anna Sul-



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livan, while teaching in Hooper Bay, Alaska between 1916 and 1918. The Sullivans collected a large variety of local handicrafts as souvenirs. During their tenure, they corresponded with their family, sharing their insights into the Native customs and culture. They wrote about their observations and their experiences in Alaska. These letters were saved and are now part of this remarkable exhibit.

The majority of the masks, over time, became the property of the Bumper Development Corporation Ltd. This company arranged for their restoration, using natural materials and traditional techniques. The masks and accompanying diaries were donated to the Glenbow Museum in 1984.

The other masks and objects in the exhibition are on loan from the Alaska State Museum, the Anchorage

Museum of History and Art and the private collection of George Terasaki.

The exhibition **The Face of Dance: Yup'ik Eskimo Masks from Alaska** is on view at the Glenbow Museum in Calgary until December 1, 1991.

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# PROFILE OF A NATIVE ARTIST: Eric Kequahtoway

by Dale Stelter

In elementary school, Eric Kequahtoway, from the Sakimay Reserve in Saskatchewan, took up art as a hobby. Over the years, Eric kept up his interest in art, and by 1987, while he was living in Moose Jaw, people began asking him whether he would be interested in selling his artwork. Eric did indeed begin selling his work, and since that time has pursued art as a career.

In November of last year, Eric—who is now 22 years old—moved to Edmonton, and plans to stay here for at least two years, while he builds up sales of his artwork in Alberta. After that, he intends to follow the same course of action in British Columbia, and as many other provinces as possible. While in Edmonton, however, Eric plans to take courses related to small business management.

Most of Eric's artwork consists of pen and ink drawings, but he also does some painting, as well as designs and logos. Native spirituality and wildlife are constant and strong themes in his work. "Animals and humans are together as one, in spirit," he says.

As well, Eric says, "Sometimes as I'm drawing I think about young people today. Many of them are getting into alcohol and drugs, and they're slowly losing their heritage. I'm trying to encourage them to get back to the ways of their own people." Eric's art often shows people who are by themselves. "This shows the young people who

are on alcohol and drugs and are all alone," he says.

Eric goes on to say that "Sometimes I draw the old people. Most of the old people, the elders, are dying. Someday there may not be anyone who can tell us about the old days, and the way things used to be. It's all going away."

Eric's artwork has been exhibited in the Bearclaw Gallery in Edmonton, and is included in the art collections of the Royal Bank and the Canadian Cancer Society, plus some private collections. Eric's work is also featured throughout this edition of the *Alberta Native News*.



For further information on his artwork, or for possible work contracts, Eric Kequahtoway can be contacted by phoning (403) 479-1146, or by writing to #304, 10622 - 111th Street, Edmonton, Alberta T5H 3G1.



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## Rocky Ironchild—The Caged Bird

by P. J. Lamont

There is a bird that soars free and beautiful in the forest and there is a bird that sits trapped in a cage; both are where they are as a result of circumstance beyond their control.

Rocky Ironchild sits in the Edmonton Maximum Institute, a bird in a cage. Yet through his art, he soars wild, beautiful and free.

At age 29 Rocky is trained in silk screening, drafting, etching, print making, photography, painting, carving, and silver-making. However, for reasons understood only by the staff of the Edmonton Institute, he is only allowed the use of a pen and a sketch book. The bird in the cage hasn't much room to fly.

In spite of the dehumanizing conditions at the prison, Rocky manages to find inspiration for his work. "I see things sometimes when I'm in thought... I just open my sketch book and draw."

"My life has crossed many paths," Rocky said. He spent his childhood on a reserve living with his grandmother, then spent some time at a

Manitoba residential school. "I was a victim of that," he said. "They'd whip me when I spoke my own language and now I can't speak it... they deprived me of being an Indian... they killed me there."

After the residential school, Rocky returned to the reserve to live with his grandmother. Soon after his return, however, his grandmother passed away and Rocky moved to the city.

"I was sixteen (when I went to the city), I hadn't seen it. It was like letting a wild animal loose. Everyone was doing drugs—I got into that and I lost a big part of myself."

Rocky sees that time in his life as an experience that too many Native youths go through when they move from reserves to the city.

"They don't feel like they belong, they don't have a pattern in life when they are sixteen. They see people drinking and doing deals, and they thing 'I can do that too'... They need a role model."

Continued on page 18

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# ENVIRONMENT

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## Oldman Review Panel In Edmonton

by Gene Smith

Environmentalists and Oldman Dam supporters squared off in front of a federal environmental assessment review panel in Edmonton this month.

The six-person panel, which is currently holding public meetings regarding the dam, heard several groups voice their opinions about the important issues in the Oldman Dam controversy.

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Environmental groups, including the Canadian Parks and Wilderness Society and the Mother Earth Healing Society, argued that the dam will cause irreparable harm to the Oldman River valley, and the fish and wildlife who make their homes there.

"It will mean the loss of our bio-diversity and wild eco-systems. We need to look at the impact on the environment, long-term," said George Newton of the Canadian Parks and Wilderness Society.

"There are alternatives (to the Oldman Dam) that are more economically sound and more environmentally sound."

Newton also commented that the Dam should remain standing, unused, as a "monument to a new ethic."

Also present at the meeting was Lethbridge alderman and chairman of the Southern Alberta Water Management Committee, Don LeBaron. LeBaron contended that global warm-

ing would have a significant effect on southern Alberta water supplies, and that the Oldman Dam will play a crucial role in regulating water flow.

He argued that water from the Oldman Dam would be needed for municipal use and farm irrigation due to increasingly arid conditions on the southern prairies. "We need the water for our municipalities and for agriculture—it's our life's blood," LeBaron said in an interview with *Alberta Native News*.

LeBaron also stated that dam supporters should not be viewed as anti-environmentalists. "The biggest myth and falsehood is that we're not concerned about the environment. We're the real friends of the Oldman River."

Alberta and six other provinces will challenge the constitutional validity of the federal government's Environmental Assessment Review process in the Supreme Court of Canada February 19 and 20.

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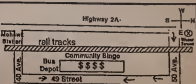
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# ENVIRONMENTAL DIGEST

by Dale Stelter

## ALPAC MILL BEING CHALLENGED IN COURT

Two environmental groups, the Prosperity Environmental Association and Friends of the Athabasca, are launching a court case that challenges the Alberta government's decision to approve Alberta-Pacific Forest Industries' giant pulp mill. The recently-approved mill is slated to be built near the town of Athabasca, in northern Alberta.

The environmental groups are requesting a judicial review of the two licences granted to build the mill. The groups argue that the construction permits, issued under the Clean Air and Clean Water acts, should be quashed.

The first court date had been set for Monday, January 28, but was delayed until Tuesday, February 5.

....

## ST. ALBERT RECYCLING DEPOT A SUCCESS

The public response to St. Albert's recycling depot has been phenomenal, says a city engineer. St. Albert is located adjacent to the northern boundary of Edmonton.

At present, the depot takes in 80 to 100 tonnes of waste per month, and that amount is expected to increase, as plastics are now accepted. According to St. Albert's mayor, the depot, which opened in August of last year and began as a six-month pilot project, could be expanded in the spring, depending upon the results of a report to city council.

In contrast to a curb-side recycling program, St. Albert residents sort their own garbage, and take it to the depot.

The plastics that are now accepted will be used by Allied Paper Savers, an Edmonton firm, to manufacture items such as park benches and fence posts.

As well, the St. Albert depot accepts juice containers, also known as "Tetra-Paks."

....

## QUESTIONABLE QUOTES

"Approximately 80% of our air pollution stems from hydrocarbons released by vegetation, so let's not go overboard in setting and enforcing tough emission standards from man-made sources." —Attributed to former United States president Ronald Reagan.

"A tree is a tree. How many more do you want to look at? If you've seen one, you've seen them all." —also attributed to Ronald Reagan.

"Nobody's told me the difference between a red squirrel, a black one or a brown one. Do we have to save every subspecies?"

—As reported in a 1990 edition of the Edmonton Journal, and attributed to Manuel Lujan, U.S. Interior Secretary. Lujan also wanted the Endangered Species Act weakened, because conservationists were blocking the construction of a telescope on Arizona's Mount Graham, home to about 180 red squirrels.

....

## Did You Know?

- 99.5% of all the fresh water on earth is locked up in icecaps and glaciers.
- As of 1989, the residents of Los Angeles, California, drove 142 million miles—the distance from Earth to Mars—every single day.
- Each year, one billion trees are cut down to make disposable diapers.
- The American state of Nebraska has banned disposable diapers.
- The average Canadian family goes through about one ton of packaging per year, and about 80 percent of it ends up in incinerators and landfills.

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# ALBERTA'S FORESTRY DRIVE CRITICIZED

by Dale Stelter

The Alberta government has come under criticism yet again for its push for "economic diversification" through massive forestry development.

A discussion paper, published by the Environment Council of Alberta (ECA), and titled "Our Dynamic Forests: the Challenge of Management," has emphasized the lack of public input, and the lack of prior research, that went into the recent and large-scale allocation of the province's forests. The 58-page paper was prepared by the Renewable Resources Sub-Committee of the Public Advisory Committees to the ECA.

The paper contains an overview of the administration of the province's forests, forest management practices in Alberta, economic activity in the forests, and pulp production technologies.

Considerable attention is given to the multiple use of the forests, and to the interactions between "forest users," including Aboriginal people. For example, the report states that "It is important to recognize that the value of the forest ecosystem to the Native community is far more than simply the commercial forest value. Natives have a spiritual tie with the forest... They also rely heavily on hunting, fishing, trapping, and gathering for food and other necessities."

While later indicating that forest industry development provides employment opportunities for Natives, the report re-emphasizes that "Natives have traditional ties with the natural forest and have concerns about the effects of timber harvesting on wildlife and the forest environment. Some of the areas being committed to FMA's are also subject to unsettled Native land claims."

The report then concludes that "There should be a greater consideration of Native interests and more involvement of the Native community in the management of our forests as the forest industry expands into northern Alberta." As is acknowledged in the report, these recommendations are similar to those made by the eight-member public review panel which last year recommended delaying the construction of Alberta-Pacific Forest



Industries' \$1.6-billion pulp mill. That mill recently received a go-ahead from the Alberta government, and will be built near the town of Athabasca, in northern Alberta.

The ECA report is critical of the Alberta government for limiting public participation in the allocating of timber dispositions. Indeed, the report states that "To date, it appears that some of the opportunities for public input have come late in the process, after some important decisions had already been made" and that "Negotiations for the proposed FMA's were held without public disclosure until the successful company was selected and the specific project approved in principle."

Finally, "Further improvements in public consultation for forestry projects are needed."

The ECA report is also critical of the lack of data and information available pertaining to the effects of the forestry development, and states "The information available for decision making needs to be improved through more comprehensive resource inventories and research." Indeed, "Data on wildlife distribution and abundance is very limited and this will hamper improvements in forest management."

The report further states that "Clearly, more information about the toxicity of (pulp) mill effluents is needed. Many of the chlorinated organic compounds in kraft mill effluents have yet to be identified and fully characterized."

The topics of herbicide use, and the effects of forest management upon old growth forests—as well as the species of plants and animals associated with such forests—are also considered in the ECA report.



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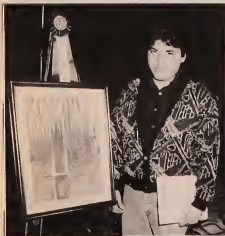
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# ECONOMIC DEVELOPMENT

## A Profile of Peace Hills Trust by Ryan Edwards



Linus Carlos Woods, First Place Winner in the 1990 Native Art Contest, with his entry "Keepers of Gloom."

—Photo courtesy of Peace Hills Trust

Approximately 10 years ago, on January 5, 1981, Peace Hills Trust began its operations. And not only was Peace Hills Trust the first Native-owned trust company in Canada, it is, today, the largest such company in North America.

Peace Hills Trust is wholly-owned by the Samson Band of Hobbema, which is located approximately 100 kilometres south of Edmonton. The company now has retail banking branches situated in Hobbema, Edmonton, and Winnipeg, Manitoba. The Head Office is located on-reserve in Hobbema, and the Corporate Office is in Edmonton.

At present, Peace Hills Trust is delivering financial services throughout most regions of Canada, with a concentration in the western provinces. Although the company provides services to Natives and non-Natives alike, its main focus is to serve the financial needs of Native individuals, corporations, institutions, and associations, both on- and off-reserve.

Some of the services provided by Peace Hills Trust include:

- deposit services; personal or business daily interest chequing and saving accounts; invest-

ment/trust services; seniors' benefit package; cash management account; guaranteed investment certificates; registered retirement savings plans; pension plan administration.

- lending services: residential and commercial mortgages; cash management account (credit facility); term loans; consumer loans; project financing for Native groups; on-reserve housing.

In ways such as these, Peace Hills Trust actively pursues the fulfillment of its mission statement, which is to "continue to operate a full service trust company on a national basis with emphasis on the Native communities."

Peace Hills Trust is also well-known for its annual Native Art Contest. The main purpose of the contest is to promote the artistic talents of Native people, and to offer a showcase for the best artwork. The first contest was held in 1982 and was open to entries from western Canada and the two territories. The number of entries has continued to grow each year, and 1990 marked the first year in which the contest was open to entries from across Canada.

The 1990 first prize went to Linus Carlos Woods, for his oil on canvas entry, entitled "Keepers of Gloom." Linus, a Sioux-Ojibwa Native, and a member of the Long Plain First Nation of Manitoba, currently lives in Fort McMurray, Alberta. He has studied art history, visual design, contemporary Native art drawing, and other areas of Native Studies, all at Brandon University in Manitoba.

Linus' original works have been purchased by Governor General Edward Schreyer's Private Collection, The Children's Hospital Health Science Centre of Winnipeg, and Brandon University.

Second prize was awarded to Teresa MacPhee, of Nova Scotia, for her entry entitled "Rock Drawings of the Mic Mac," and third prize went to Henry Standing Alone of Alberta, for his entry entitled "White Buffalo Spirit."

These three pieces of artwork have been placed in the Peace Hills Trust permanent art collection, which travels all over Canada with Peace Hills Trust displays. As well, Linus Woods' winning entry will be reproduced on the company's 1991 calendar. In fact, each year since the inception of the Native Art Contest, Peace Hills Trust has followed the practice of reproducing the winning entry on the ensuing year's calendar.



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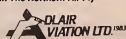
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# ¿Pueblo bueno D'Arcy Moses?

by Ryan Edwards

A parade of cocktail dresses and evening wear. Each garment making its own statement. Every one emblazoned with distinctively west coast Native designs, authentic Indian beadwork and strong environmental messages. Powerful and unique pieces of fashion.

This is a description, although somewhat incomplete, of Native fashion-designer D'Arcy Moses' work.

Moses is a 25 year old Albertan, born in Edmonton, raised in Camrose. He was adopted at a very young age by Kenneth and Rita Nyhack. It wasn't until he was 21 that he was told his mother was a Slavey Indian and his father was a Metis. The discovery of his Native heritage has had a significant effect on his fashion career.

Moses was extremely young when his creative spirit emerged. According to him, his parents did everything to encourage it.

At 19, drawn towards a career in fashion, he left Camrose for the coast. Working at odd jobs, he eventually saved enough money to get his designing career off the ground.

Assisted by the Canadian Native Arts Foundation, Moses held his premiere show at Vancouver's Hyatt Regency Hotel in May of 1988. The reviews were promising enough that Moses decided to leave Vancouver for Toronto, the hub of the Canadian fashion industry.

"I basically came east to further my career and

gain some credibility in the fashion industry," he said in an interview with *Alberta Native News*. "I found that in Vancouver I was known locally, but it wasn't until I came to Toronto that I started to receive national recognition."

He arrived in Toronto in September of 1989, and became associated with the Fashion Incubator, a program created to help young designers get their foot in the fashion industry door. While never actually entering the program, Moses said it "gave him entrance" to the Hogtown fashion scene.

In the 18 months since, he has received great reviews from the fashion papers all over the country. His Haida designs and environmental collection have left most members of the fashion community hungry for more.

In the next year, Moses will be marketing a line of ready-to-wear separates that will be sold in upscale department stores. The line will be in the medium to high price range, and will be catering to the "professional-minded woman."

Moses said this new line will still carry the Native motifs but the symbolism will be simplified.

"The evening wear was highly symbolic, but for the day wear it will be toned down," he said. "It takes a tremendous amount of work to stay afloat and remain competitive."

Moses would like to employ Native people on-reserve to make sure all the art and beadwork is authentic. "I'd like to work with them to try and raise the consciousness of Native people, to give some money back to them."

D'Arcy Moses will most likely be coming back west in the spring for fashion shows in Vancouver and Edmonton. In the meantime he is busy working on his new fall line and promoting Natives and high fashion in the process.



Sketch of Loon Cocktail Ensemble by D'Arcy Moses

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—Shirley Ominayak

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## MULTICULTURALISM COMMISSION APPOINTMENT

Ernest Houle

Doug Main, Minister of Culture & Multiculturalism and Steve Zarusky, Chairman of the Alberta Multiculturalism Commission, are pleased to announce the appointment of Ernest Houle to the Alberta Multiculturalism Commission.

Mr. Houle has recently completed a three-year term as chief of the Whitefish Lake Band. As a band leader, consultant and recreation program director, Mr. Houle has overseen long range planning for recreation, cultural, tourism and parks development for the Goodfish Lake, Saddle Lake and Cold Lake bands. Mr. Houle is a member of the Blue Quills College Board of Directors.



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Hobbemo, Alberta

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# Modular Schools "Wave of the Future"

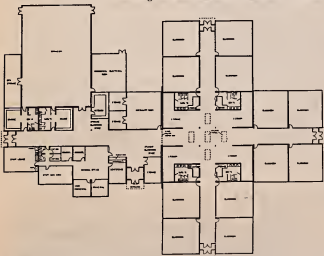
by Tom Jeffers, Jr.



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Most standard schools cost approximately \$5.2 million to build; a modular school comes in around \$3.5 million.

"With the interest on the money you save, in fifteen years you can rebuild the school," said Jell Braaksma of Northgate Trailers.

Braaksma noted that there are always changes in our education needs; these changes are also reflected in the type of institution a community desires.

The \$3.5 million figure includes the floor plan, architectural fees, structural and mechanical engineering, electrical engineer fees, the foundation and, of course, the building itself.

A project has just been completed at Hobbema, Alberta and a new project—the design for an elementary school—has just come out. "It's a totally serviceable school," said Braaksma. "It accommodates from between 350 and 520 students."

The only permanent feature of the new design is the gymnasium. But even this structure can be "recycled."

"The intent was if (the community) wanted to move the school, the gymnasium would stay behind, but could be used as either a separate sports facility, school administration office or perhaps even a town centre."

Another advantage of the modular school is that it can be leased or rented—unlike other institutions, which have to be financed by mortgage. "You can lease the school or rent it," said Braaksma.

Because Alberta's economy remains relatively strong, compared to the other provinces, Braaksma sees a growing demand for the modular school. "We'll get an influx of people coming into our province. That places a demand on our schools," he said.

In the U.S., about forty percent of the schools are now modular facilities. In Canada, however, it's relatively new.

Braaksma is confident that modular schools will become the "wave of the future" for educational facilities, because, as he puts it "You can meet your education needs. Now."

Price, convenience, portability. Modular schools do indeed seem "the wave of the future."

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# FILM REVIEW

## Television Film Shows Humanistic Perspective

A review of **DRUMS**—CBC TV  
by Brian Savage

**Drums**, a two hour TV broadcast on the CBC, marks something of a milestone for Native people in Canada.

Told simply and powerfully, Natives from across the country speak about what affects them and the changes they would like to see.

Some of the segments were only a few seconds, others are almost mini-documentaries. The stories told encapsulate the Native experience in this country, how the white man has tried to destroy their culture, how they have survived, and how they are responding to the pressures put on them today.

As a Native woman declares at the start of the show, "The task is not easy, it will take time, hard work, perseverance and faith," for the rebirth of the Indian nation.

The host of the program, Jim Compton, is an Ojibway Native who is also a news reporter for CBC Winnipeg. He notes that "The spirit of Indians is of pride and hope, to save our culture, our language and land from disappearing."

The subjects in the wide-ranging program include members of the Fort Alexander Band who have joined a "back to the earth movement" to reaffirm their old traditions. They include a look at people involved in the Innu demonstrations against low-flying NATO planes, and offer insights into the events that led to the defense of Oka forest land. They offer a humanistic look at the effects of racism and the despair of alcoholism and substance abuse. They offer a glimpse

into the lives of people caught in a trap of violence, suicide, prostitution and massive unemployment.

But they also show a glimmer of hope as seen in the struggle of Bev Fox, a Native woman who fought her way back and has managed to make a successful life for herself and her family in the city. Frequent returns to her home on the reserve give her some of the stability and focus she so badly needed to find herself.

Another positive story is that of Jane Tuesday in **Role Model**, which details the determination of the mother, a school teacher, to stay home and teach her children. It also demonstrates the struggle of a Native family in the city fighting the familiar curse of alcoholism and the help provided by a medicine man. And as the medicine man says, "there is a living force inside you — once in touch with that miracles can happen and they do."

**The Nisga'a** is a segment detailing how a B.C. Indian band took control of its education system to ensure that their children would succeed. They are turning around the high drop-out rate that sees only one percent of Native students going on to university.

**The Grand Chief** is a powerful study of Matthew Coon Come of the Cree, locked in a bitter struggle with the Quebec government over further expansion of the James Bay hydro-electric project.

Wanting to flood land the size of France, the Cree would find most of their traditional space gone, with the fear that once that connection is broken, so will be their society.

"Traditions, customs, language, is all inter-

related to the land. If you take it away you've killed a culture, a language, a way of life, and we will not allow it to happen," declares Coon Come somberly.

The Quebec government has offered a billion dollars, fabulous wealth and a life of ease for all the Cree if they accept, but it would be the life of a white man, not a Cree, and that is the heart of the matter.

"I am in a fight for justice and the rights of my people," declares Coon Come who later adds "no amount of money can replace the wealth of the land; to us the wealth of the land far outweighs what we can get with money." As Coon Come observes, the land, for Natives, "brings memories, remembrance."

Summing up everything that **Drums** has revealed in two hours is the simple statement by the young Grand Chief of the Cree, a statement applicable to all Natives in Canada: "Our survival is at stake and that will be our greatest victory — that we survived."

## Rocky Ironchild Continued from Page 11

Rocky said that during those years he was "nothing... no humanity... I didn't care (but) if I could make amends to all those people I sold dope to, I would."

The bird in the cage is there due to circumstance and yet, amazingly, Rocky is not bitter.

"I've grown up a lot in these places (correctional institutions) — you have to. Negativity made things worse; I deal with things in a positive manner. I go about the day with a smile, not for them — for me, it's my smile."

"They have us in here physically but spiritually they can never capture us, they can never do that 'cause someday these gates are going to open."

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# BOOK REVIEW

## CANADA NEEDS MORE THAN "JUST THE FACTS, MA'AM"

A review of **THIS LAND IS OUR LAND: THE MOHAWK REVOLT AT OKA** by Gene Smith

*This Land is Our Land* is the first official book on last summer's Oka standoff. It is a hard-news style account of the 78 days crisis with excellent photography and historical sketches wrapped into a slick publication. Indeed, it is a satisfactory documentary with only one fault; one that is, however, glaring: the authors refuse to deal with the issues at the heart of Oka, and more importantly, the issues that face all Canadians as a result.

Too often Canadians are tempted to view these situations as if through an old television set—black and white. In fact, the authors, who waived "introspective observations" in favour of strict journalism, missed an important opportunity to educate the Canadian people about the real issues at stake in the Oka crisis and all other unsettled Native land claims. Unfortunately, without a clear understanding of these issues, Oka is likely to repeat itself.

It should be noted that *This Land is Our Land* has its merits, none of which should be overlooked. The photography is stunning, and the story of the Mohawks is told as well in the pictures as it is in the text.

Photographer Robert Galbraith, who took most of the frames that appear in the book, witnessed the crisis from beginning to end, and took over 4,000 shots of the event. He also managed to dart under armed forces barbed wire to spend the last seventeen days of the crisis with the Mohawks holed up in the treatment centre.

Also worth mentioning are the historical sketches that appear throughout the book. These sketches tell of the rich history of the Mohawk people in the Montreal area, from the first contacts with European settlers to how the Mohawks were involved in the construction of the Mercier bridge in Montreal, the Empire State Building in New York, and the Golden Gate bridge in San Francisco.

More importantly the book features interviews with Ellen Gabriel, Mohawk faith-keeper John Cree, Kanesatake Chief Joe Norton and other key players in the standoff, and gives a sense of the anger and frustration the Mohawk people felt when they found out their burial ground was going to be part of a 9-hole golf course expansion.

The most significant feature of *This Land is Our Land* is its re-printing of the Mohawk/Six Nations Iroquois 1000 year old constitution, *The Great Law of Peace*. Possibly the first English translation in a non-native publication, it offers great insight into Mohawk and, more generally, Native culture.

### THIS LAND IS OUR LAND

### THE MOHAWK REVOLT AT OKA

*This Land is Our Land* was prepared as the crisis was happening, and gives an accurate account of the actions of all the participants. The Mohawks seem desperate, the Québec and Canadian gov-



From the book *This Land is Our Land*

ernments seem aloof and disinterested, and the Sûreté du Québec look like a brutal, humbling police force. The only group whose image remains untarnished throughout the book is the army, who were well-disciplined and orderly throughout.

While the book succeeds as a journal of the standoff and the precipitating events, its journalistic style does not lend itself to an understanding of the Oka standoff, a situation of great depth and complexity. *This Land is Our Land* ends up looking like a hasty and superficial account of one of the most significant political events in Canadian history. A shame, because Canadians need to know more than just the facts.

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